

Dr. WALLS's
S E R M O N
P R E A C H ' D

At the Cathedral Church in *Worcester*,

On *Wednesday*, Jan. 19. 170³/₄.

Being the FAST-DAY, &c.

L O N D O N

H. 14

Printed by Richard Sare at Gray's Inn-Chapel in Strand,
and George Mountford in Worcester. MDCCIV.

Dr. WALLIS
SERMON

PREACHED

At the Cathedral Church in Worcester,

On Wednesday, Jan. 19. 1793.

Being the FAST-DAY, &c.

A
S E R M O N

P R E A C H ' D

At the *CATHEDRAL CHURCH*

I N

W O R C E S T E R,

On *Wednesday, January* the 19th. 170³/₄.

B E I N G

The F A S T - D A Y for Imploring the Blessing
of Almighty God upon Her Majesty and Her
Allies engaged in the Present War.

A S A L S O

For the Humbling our selves before Him in a deep
Sense of the Judgment of the late Dreadful
T E M P E S T, &c.

B Y

G E O R G E W A L L S, D. D. Prebendary of *Worcester*.

Publisk'd at the Request of some that heard it.

L O N D O N:

Printed for *Richard Sare* at *Gray's-Inn-Gate* in *Holborn*;
And *George Mountford* in *Worcester*. MDCCIV.

A
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At the CATHEDRAL CHURCH

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Jerem. viii. 20.

*The Harvest is past, the Summer is ended,
and we are not saved.*

THE words read to you are the Language of the Jews, shut up by a close Siege in *Jerusalem*, by the *Chaldeans*; and they are big with Accusation of God (whose peculiar People they were) that did not work out their Deliverance ; and full of Charge against the *Egyptians* their Confederates, that appear'd so tardy in coming to their Relief. And the meaning of them is thus exhibited by a *learned Man ; We look'd ^{* Calvin in loc.} for a timely Succour from *Egypt* that is in League with us ; but now there remains no expectation thence ; for the Harvest is gather'd in, and so they had leisure, and were provided of Stores necessary for the march of an Army ; The Summer is ended, the time for Action is now over ; their Camp's broken up ; and Army gone into Winter Quarters, and so all our hopes in them are vanish'd. But however the *Egyptians* might fail them, God sure cannot. They are his People, and he (the nature of the Relation requires it) must be their God ;

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and

and upon this ground, in the verse preceding my Text, (being sore press'd by the Enemy) they let loose into this sinful Expostulation, and charg'd

Jer. 8. 19. God foolishly, [*Is not the Lord in Sion? Is not her King in her?*] where they impiously insinuate unfaithfulness, and breach of Promise in God; as if he had deceiv'd them in being the Guardian of their City, and the Keeper of the whole Land of *Israel*. And fancying God oblig'd, and bound up by unconditional Promises; they trust in lying

Ch. 7. v. 4. words, saying, the Temple of the Lord, the Temple of the Lord are these; being wont to object to God the Name of his Temple, as a defence against all Misfortunes that could befall them. They thought they had a sure word of Prophecy to rest upon, against any Revolution in their Government from

Psal. 89. such Declarations as these; *My Covenant will I not break, nor alter the thing that is gone out of my Mouth; once have I sworn by my holiness, that I will not lye unto David, &c. The Lord hath chosen Sion, he hath desired it for his habitation. This is my rest for ever, here will I dwell.* Sure then no Weapon form'd against God can prosper. If the Lord keep the City the Watchman may take his Rest, or cannot Wake in vain. But God answers their perverse Reasonings, and silences their unjust Complaints, by laying before them the Causes of all that befell them. *Why have they provoked me to Anger with their Grovelling Images,*

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ges, and with strange Vanities. * If I am your God and your King; why do you give your Idols the Preference to me? God had fail'd them in neither of these great and glorious Relations; 'twere they themselves that had disclaim'd and renounc'd both. He did not leave them till he was first forsaken by them. So that we have now the just sense and full meaning of the Prophet, notwithstanding the abruptness of the Context, from his sustaining several Persons; speaking one while in the Person of God, at another time in his own, and then immediately in that of the People, without any visible transition in the frequent Change; as is usual in the Prophetick Writings, and creates so much obscurity there. They had provok'd God by their Worship of Idols, and was the foulest pollution of their Temple and its Votaries, as well as a reason why God should permit a farther abomination of desolation by means of the *Babylonians* there. God indeed had promis'd that he would dwell in the Temple, and consequently secure it from all Outrages and Insults of the Enemy; but 'twas a promise under this limitation, provided he were worship'd there in Purity, with sincere Devotion, and all the Holy Rites of his own Institution: But *they had gone a Whoring after their own Inventions*, and for such unfaithfulness, God that had espous'd them, and was their true lover, forsook them. For this *his Jealousie*

* Si Deus
sum & rex
vester
Cur, &c.
Grot. in loc.

lousie burnt like Fire, and in one too, that laid their Temple in Ashes. And the Prophet in the Person of God, in the words almost immediately following my Text, lets them know, that their Misery was purely owing to themselves; where he expostulates with admiration, [*Is there no Balm in Gilead, is there no Physitian there? Why then is not the Health of the Daughter of my People recover'd?*] that is, The moral Diseases, the Sickneses and Infirmities of the Soul of this People might as naturally have been heal'd (and consequently the Calamities those brought upon them been prevented) by a due regard had to the Warnings and Admonitions of the Prophets (of which they were by the Care and Providence of God abundantly provided) as any bodily Sick or Wounded amongst them might have been recover'd by the excellent Gums and sovereign Balsoms of *Gilead*, and a timely recourse to the Physitians and Chyrurgeons (of which there were many in that * Place) for their Use and Application. Nay, they had *Elias* amongst them (who was himself of *Gilead*, and excellently furnish'd with what that Balm beyond the letter imports) and the Schools of the Prophets (a whole College of Physitians of the Souls) to apply to, in order to set them at liberty from their Iniquities that encompass them round, and the Northern Army that kept them in on every side too. For I

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Jer. 8. 22.

Grot. in loc.

confess, I cannot fall in with the Judgment of a
 * Learned Man concerning the unavoidable-ness of ^{* Calvin.}
 the Doom denounc'd in this Prophecy; or believe
 with him, that 'twas not reversible by any change
 in their Manners, till after the Judgment of the 70
 years Captivity had taken place, and been executed
 upon them; or allow his Account to be Just of
Isaiah's Prophecy, and the other Prophets, and that
 of *Jeremiah* and *Ezekiel*, relating to the State of this
 People; when he tells us, that * God impleaded
 the Jews by *Isaiah* and other Prophets, but by *Je-*
re-miah and *Ezekiel* he found them guilty, and pro-
 nounc'd Sentence of Condemnation upon them.
 Now what makes me think this was not the se-
 vere tenor of his Commission is, that upon this
 State of it, 'twould be so unlike that of the other
 Prophets. For tho' the Destruction of *Niniveh*,
 from the form of its denunciation, was to take
 place within forty days, yet an effectual Humilia-
 tion and sincere Repentance, put back the Judg-
 ment in that near approach. And if *Jeremiah* pro-
 phecy'd above forty years (as this Commentator
 himself computes) 'tis not very forwardly to be
 admitted (considering the infinite Mercy and For-
 bearance of God, and the ends of Prophetick Mis-
 sion;

* Deus litigaverat per Jesaiam & alios Prophetas; per Jeremiam & Ezekie-
 lam, reos peregit Judæos, & protulit sententiam damnationis.

tion, which were to prevent the Destruction of a People or Nation) that almost the first discharge of the burthen of the Lord, should be in a fixt unchangeable Sentence, and in a Doom that was absolute and irreverfible. Nay, I think it may well be question'd, whether ever any Prophet had it in Charge to denounce an unconditional irrevocable Doom, againft a People or Nation; for what Ends or Purpofes of God; what Interests of Men, can a Commiffion of this fevere Tenour ferve? fince Man cannot profit by the knowledge of any Decree againft himfelf that is irreverfible; nor is God's Mercy magnified by any notice given that it is fo; on the contrary, 'tis a greater act of Mercy to conceal fuch a Decree till the moment of its Execution; not to torment before the time. And

* Grot.

a *learned Man Commenting on thofe (to appearance) moft decretory words relating to their State

Jer. 7. 16. [*Pray not thou for this Poople, neither lift up cry nor Prayer for them, for I will not hear*] exhibits their meaning thus: Pray not for them whilft they obftinately perfift in their Sins, implying, that upon their Repentance he might. Again, *Jeremiah* in his 7th Chapter is fo to be interpreted, as not to contradict himfelf in the 4th, where 'tis faid, *If*

Jer. 4. 2. *thou wilt put away thine abomination out of my fight, thou fhalt not remove.* And thus I thought it neceffary to feek out a more comfortable meaning of that

that harsh Text, lest whilst we shut out the Jews from Mercy, we read the Christians Doom too; when our Sins arrive to such a Pitch as to equal theirs. Having thus exhibited what cut the Jews off from his expected Deliverance, from the Northern Army: Since the same Language is to be heard as frequent, and as loud amongst us, as ever 'twas amongst them; and we are as forward for the Remark, and with as angry a discontent complain [*That the Harvest is past, the Summer is ended, and we are not Saved*] 'twill be proper to enquire, whether the same reason be not assignable for our Case, that was given by God himself for theirs; the Balm in *Gilead* as much neglected by us as them; the Physicians there not applied to, and for this cause the health of the Daughter of our People too, not recovered. And if upon an impartial Survey, our State appears like theirs, we cannot accuse their murmuring without condemning our own. When *Jeremiah* first enter'd upon his Prophetick Office, in the Thirteenth year of King *Josiah*, tho' the King himself was a devout Worshiper of God, doing that which was *right in his sight*, and ^{2 Kings} *turn'd not aside to the right hand or to the left* (according to the Practice of our Excellent Queen) yet the state of things was very confus'd and disorderly (and 'tis not much better settled amongst us) the Purity of Religion corrupted by the foulest mixtures

tures of Idolatry; the Book of the Law was lost for many years together; for all the Copies of it that were to be kept in the Temple, were taken thence by the Sacrilege of *Manasseh*; and that found by *Hilkiah* the Priest, did not appear till the Eighteenth year of *Josiah*. So that the Book of the Law was lost a great part of *Manasseh's* Reign, the Two years of *Amons*, and Eighteen of *Josiah's*. But whatever Corruptions in Principles, or Faults in Practice, might be the Consequence of their being so long depriv'd of the great Rule and just Measure of both: we Sinners of the *Gentiles*, can vye Impieties (their Idolatries alone excepted) with the most corrupt State of the Jewish Nation; and have fallen in with as many Vices, tho' not so many Gods, as they. So that as they had lost the Book of the Law, one would be apt to think we had lost that of the Gospel too; so little does the Spirit of it influence our Minds, or the Contents of it shew in our Life and Practice. Not one Sin that is a peculiar of Jewry, but the Partition-Wall being now broken down, we have all in common. If the Prophet charges them, that from the least even to the greatest, every one is given to Covetousness; and from the Prophet, even to the Priest, every one deal-eth falsely: These are Iniquities that our Land flows with, as much as theirs did with Milk and Honey; and are as truly the growth of our Country,

try, as the Balm of the Figs and the Almonds were of theirs. And the Prophet's Caution seems so proper and seasonable to our State, as if it had primarily been directed to us. *Take yee heed every one of his Neighbour, and trust yee not in any Brother; for every Brother will utterly supplant, and every Neighbour will walk with Slanders. They have taught their Tongues to speak Lies, and weary themselves to commit Iniquity.* Nay are not the three great distinguishing Characters of a Nations being ripe for Judgment, most visibly to be read in our Practice as well as theirs? An universal Defection of Manners; Uncorrigibleness under the Chastisements of God; and Impudence in our Course of sinning.

I. An universal Defection of Manners. If the Prophet lays his Charge against all Ranks and Conditions amongst them; against the Poor, *that they are foolish, that they know not the Way of the Lord, nor the Judgment of their God*: If against the Great Men, *that these had altogether broken the Yoke and burst the Bonds: i. e. * despised the Law, and thrown off all Restraints to Duty; that when God had fed them to the full, they then committed Adultery, and assembled by Troops in Harlots Houses; that they were as fed Horses in the Morning, every one neigh'd after his Neighbour's Wife*: We can match the Sinners of Sion of all Qualities, and their Sins of all

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Kinds.

Chap. 9. 4.

* Gen. in loc.

Jer. 7. 18. **Kinds.** If their Children gather Wood, and the Fathers kindle the Fire, and the Women knead their Dough to make Cakes (which had the * Images of the Idols on them) to the Queen of Heaven; we can parallel the Ministries of the different Ages and Sexes of the *Jews* to Idolatry, in as great a Forwardness to other Vices; and our very Children (that no State among us may be one of Innocency) can speak a Language, (pretty plainly too) for which, the Prophet says, their Land mourn'd; and our Women too, contribute largely to the Lamentation.

* *Grot. in loc.*

Idly, Uncorrigibleness under the Chastisements of God.

Thou hast stricken them, but they have not grieved, thou hast consum'd them, but they have refused to receive Correction; they have made their Faces harder than a Rock, they have refused to return, is the Prophet's State of the Jewish Conduct under the Rod of God. And have we been any better Proficients in our publick School of Judgments, the Discipline our Nation has been so long under? have we got our Lesson (which the Care and Wisdom our Father sent us there to learn) any perfecter than they did? Nay have we not grown worse for the Instruction, drunk in all the Ill that great Schools, and publick places of Instruction, have the Misfortune to be attended with? Is there any Sign that

that we have been stricken, besides the Blackness of the Stroke, or the Inflammation of the Wound? What useful Effect has, what we have felt, or what we yet fear, from the Continuance of the War, had upon us? The only visible Change wrought amongst us seems to be this; that we are much the poorer, but not one Jot the wiser or better by it.

Illly, Impudence in a Course of Sinning.

Were they ashamed when they had committed Abomination? nay they were not at all ashamed, neither could they blush; is *Jeremiah's* comprehensive Character of *Judea*, and our Country. Shame our Civil Conscience is perfectly dismiss'd; and then our Religious Conscience will not, cannot be without its Keeper. Where then is our Blood gone? It does not circulate sure duly and kindly, that it never appears in the Face. One would think 'twere all retreated to the Heart, in Order to supply and fortify that Part, with Life and Spirits against our threatening Dangers.

This was their wretched State that drew on the Northern Army, and kept back the *Egyptians* their Allies; and because 'tis ours too, furnishes us with the Reason why we are not sav'd, from the *Babylonians* that set themselves in Array against us; and why we were lately so near being destroy'd, by a more terrible Army (that came from another

Quarter,) and most properly God's too; for tho' we should fall in with the Opinion of many, that Storms and Tempests are rais'd by the Prince and Powers of the Air, that exercise a peculiar Dominion there: No Man sure, can think or speak so inconsistently, as to believe or say, that Prince or those Powers act arbitrarily in their Government there; for whoever does so, is a living Demonstration against what he believes or says; since if they were left without Restraint from that God, to whom the Devils are subject: they had certainly exerted their Wills and employ'd their Power to his Destruction. So that *'tis still of the Lord's Mercy that we are not consum'd*, even by those Storms and Tempests, tho' they should be under the Management of those evil Spirits. But if we let go our uncertain and precarious Guesse; and betake our selves to the sure Rule for our Guidance, to the Author of these Kinds of Judgments; we shall find them in such appropriating Terms belonging to God; in such a distinguishing manner claim'd to be his; as is not usually applicable to his other heavy Dispensations. One while he is said *to ride upon the Wings of the Wind*, and *to ride upon the Heavens as upon a Horse*, to direct turn and manage them, as we do that Creature of Service, with Bit and with Bridle. Again he's said *to bring the Winds out of his Treasury*, which shews the greatest Property

perty in and claim to them. *To gather them in his* Prov. 30.
Fist, a way of retaining any thing, in order to an^d
 absolute Disposal of it. And where the dire In-
 gredients of Hell Torments (which we will sure Psal. 11.
 allow to proceed immediately from the punishing
 Justice of God) are set down, an horrible Tempest
 is mention'd, as a Part of them. *Upon the Wicked he shall*
rain Snares, Fire and Brimstone; Storm and Tempest, this
shall be their Portion to drink: Wind and Storm are Psal. 107.
said to fulfil his Word: That he comes like a Storm: Ezek. 38-
That his Way is in it by the Prophet Nahum. And
 as these most certainly derive from God; they are
 the most Declarative of God's Displeasure against
 a People or Nation, of any of his Judgments that
 are in the Earth.

I. Because they are the most surprising of his
 Judgments at their Coming.

II. The most irresistible when they do come,
 and

III. The most dreadful and destructive when
 let loose and sent among us.

I. They are the most surprising of any of his
 Judgments at their Coming.

In other Judgments, the God of Revenges shews
 himself in such a manner as we make great Advan-
 tage by the Sight of him, Profit, by the Discove-
 ry, and frequently prevent their Execution. In
 most of God's Visitations, we see the Rod, as soon

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as taken into his Hand, before 'tis lifted up for the Stroke, and so have time given us for begging Pardon for the Offence, and deprecating our Fathers Displeasure. In the midst of all his other Judgments, God seems in a most visible and conspicuous manner so to remember Mercy, as if he were willing and desirous that we should find it ; that all his Designs and Purposes for the Punishment or Destruction of a People should be disappointed, and gives them such plain Notices of what he is about to do, on Purpose that the thing might not be done. He manages no War against us, without a solemn Declaration of it, and the Noise of it is long heard before the Effects of it are felt among us. If Wrath be gone out from the Lord, and the Plague is begun, the destroying Angel observes Order in the Execution of his Commission ; manages God's Visitation gradually ; does not fly, (according to the Laws of his Natural Motion ;) but moves more slowly, rests a while in some Places, and whilst he does so, gives Notice to other that he's Coming ; and so makes Way for Repentance, by which means, the Visitation, if not stopt, becomes more tolerable ; the Evil is abated ; proves only a temporal one, destructive to the Body alone, whilst the Soul (by Virtue of the Sovereign Remedy taken in time) remains in Health and Safety. So when a Persecution rages,
we

we have not only Time, but Command, to shift our Stations, and remove as far as may be, out of Reach of the Danger. The Fire that's kindled for this Man's Martyrdom gives Warning (like a Beacon) that the Enemy is coming; and the Flames that consume some, light others on their Way to escape. But in such Calamities as lately befel us; (tho' God by gracious distinguishing Providences is pleas'd sometimes to work and bring about amazing Deliverances) there's no Part left for Man possibly to act in order to his own Preservation. Wind and Storm by their forward Ministries so soon fulfil his Commandment, that it cannot be known that any such was given them, but in the Accomplishment. Here Judgment comes alone, without the Mercy of any Warning. These are Terrors of the Lord, that leave no Room for the persuading Men; and when we know these, we are incapable of knowing any thing else. Nay the Signs and Prognosticks of destructive Storms and Tempests, are so uncertain and fallacious, as if God did not design Men any useful Advertisement of the Danger, before it befell them; since the blackest Heavens and foulest Sky, that seem in the most dreadful manner to threaten us, on a sudden change their Face, pass off harmless, or perhaps let fall their frightful Aspect in a fruitful Shower and gracious Rain. We cannot discern the Face of the Sky; 'tis hypocritical like our own.

2ly. As these kind of Judgments are the most surprising at their coming, they are the most irresistible too, when they come.

When God designs to chastise by a destructive War, (the heavy Dispensation we at present groan under) he attacks us by no other Powers than he has given us for our defence. Man is the aggressor, and Man makes the Resistance. The same Sinews of War strengthen the Bodies of our Armies respectively : And the same Artillery of Death is to be found in all our Magazines. We have near the same Heads to contrive, Hearts to pursue, and Hands to execute each others Destruction. And there is, on both sides, such high bidding for the Field of Blood, that the purchaser usually pays very dear for it. So that the nature of things, and a kind of Equality that is to be found, (or made by Alliances) in the Powers of Mankind, slackens the pace of this Judgment, checks the Violence of its Motion, and renders it more supportable. And even in Plagues themselves, where the Hand of God seems more immediately lifted up for his proper Officers Ministers of his Throne, destroying Angels are said to be employ'd in the Execution of the Commission, Men not being otherwise made use of for the Infliction of this Judgment, then as they infect each other. In this sad State, as deplorable as
'tis

'tis ; we cannot say there is no possible help or remedy ; since we read of some bold Masters of the Art of Physick, that now and then have stept forth, stood betwixt the Living and the Dead, and the Plague has been stay'd. And tho it has sometimes prov'd only a Life exchang'd, that of the Physicians for the Patients ; (as in a famous Case mentioned by * a great Man in his Profession) 'tis the same argument still that there was place for Remedies. But in such Calamities as lately befell us, the Destruction was form'd in the Air, the Judgment had its rise from the Clouds ; Places wholly exempt from Man's Jurisdiction, and no way subject to our Government ; for sure we have no influences upon the Heavenly Bodies, whatever they may have upon us. And God seems by such Visitations as these, to design that we should not avoid the Stroke of the Judgment ; since the Winds in their calmer state are look'd upon to come as Friends only, to clear our Air, allay our Heats, or Sail our Vessels. But we had a late dreadful instance how soon these may gather a formidable Strength, and rage horribly, and break their way into our Dwellings, bear down our Habitations, and bury us in their Ruins. And what resistance can be made by an Arm of Flesh, against such invisible and mighty Assailants ? When God persecutes with his Tempest, and makes afraid with his Storm. Who can

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here stand before him when he is angry ? or hope to escape from a Judgment that comes too swiftly to be entreated, and too violently to be withstood in its Course ?

3dly, They are the most dreadful and destructive of his Judgments, when let loose and sent among us.

Nay the last and most terrible Coming of the Lord to judge the World, is exhibited to us in this manner, for he's said *to come in the Clouds of Heaven* ; the Way he was pleas'd lately to enter into Judgment with us in: And the most cruel Efforts of War, its concluding and most merciless Stroke, borrows its Name hence, the *Storming* of a Place, Town or City, being frequently the preceding Act to utter Desolation and Destruction of its Inhabitants: Nay of such a fatal Kind is this Judgment, such a Baffler of all our Contrivances, and such a Mock-er of our best Securities against common Dangers ; that our Harbours, (the greatest Safeguards of our Fleets against the Force or Artifice of other Adversaries;) prove the most destructive to them; and the Seas only (that are proverbially said to be merciless) are the sorry Refuges that remain for our Vessels, against those Winds and Storms that make them so. But it requires more Thought and Skill, than most Men are Masters of, to state the heavy Account of the Loss we sustain'd ; when that Voice of the
Lord

Lord that breaketh the Cedar Trees, shatter'd our Oaks in Pieces ; *broke the Ships of Tarshish by a mighty West Wind.* For besides the Loss of our Ships of War (those very expensive Buildings) at a time, when we had the greatest Occasion for them, and were the least able to repair it ; (our Treasure being so many other Ways exhausted) we did not only lose a considerable Part of the Strength of the Nation ; [our Men ;] but of the very Life of it, [our Seamen :] A Loss with this Aggravation of it, that 'twas pure and unallay'd, without any Reprizals upon the Enemy ; Storms and Tempests suffering nothing in the Wrecks they make. But alas we live in an Age that is Judgment Proof ! that can stand immovable *when God ariseth to shake terribly the Earth* ; that have God so little in their Thoughts, that they will scarce allow him to be any where else ; no not in the Clouds of Heaven, his Chariot, *Psal. 104.* Not in the Storm or Whirl-wind ; in which he is so often, by the Prophets, said to come. Nor yet in the Sea, *tho' his Way is there, and his Paths in the deep Waters. Psal. 77. 19.* These Men as backward as they are to imitate God, in what he is propos'd as their Example, copy out in Practice what he threatens to do, *Prov. 1. 26, 27. Laugh at Mens Calamity, and mock when Fear cometh as Desolation, and Destruction as a Whirl-wind,* despise those poor spirited Men,

that tremble at the Judgment ; and no Philosophers that count it any at all, would have us believe, that these are no extraordinary Events, but a Spur only given to dull Nature, by which it mended its slow Pace, and a little quicken'd its heavy Motion ; and thus in short Account for the (to considering Men) amazing Dispensation ; and get rid of the Humiliation it so loudly calls for.

But I had thought Nature had been the constant Order and regular Course of things, fix'd and settled by an all wise Providence, as to common Events and ordinary Occurrences in this World ; If so, the Proclamation for this Day's Solemnity, will fully answer these sorry Objectors against the Judgments of God. For that tells us, *the Calamity was so dreadful and astonishing, that the like had not been seen or felt in the Memory of any Person living in the Kingdom.* Sure then this could not be Nature ; (for Nature ever was, and acted in the World, and so must have been seen or felt by some living in our Kingdom) But of a later Production, and occasionally sent from God, as a Punishment of those Sins that so loudly cried for it. But not the Calamity only, but our Conduct under it, was astonishing, since in the Metropolis of our Kingdom, on that dreadful Day of Rebuke, on which the Horrible Tempest acted such Desolations (as if Men had not seen and felt enough of it) 'twas serv'd

serv'd up afresh upon the Stage; rais'd again in Scene; and made an unseasonable Entertainment. Now if * *Salvian* spends so many Pages in sharp Expostulations with, and heavy Charges against the Men of *Treves*, that run to the Publick Plays, when so many of its Inhabitants lay weltring in Blood, and so great a Part of the City in Ashes; in what reproachful Terms would he have dress'd, to what length would he have drawn out his invective, to have found them there, diverting themselves with the Representation of a dreadful Siege, or Scene of burning Towns; which they must have done to have reach'd and answer'd the wild extravagant Pitch of the Impiety of our Practice.;

But if we will attain the great Ends of our solemn meeting this Day [the preventing the Return of those Judgments that lately fell so heavy upon us; the averting such as hang over our Heads, from a destructive War; the prevailing with God for Blessings upon our Fleets and Armies, and those of our Allies; and securing our holy Religion to us and our Posterity] we must sincerely humble our selves under the deepest Sense of God's heavy Displeasure against us; and conclude, that they could not be common Offences that were visited in so unusual a manner; that we were

were become very *strange Children*, that could provoke him to his *strange Work* (as all his Judgments are stil'd by the Prophet *Isaiah*) but to one so very strange, that *the like had not been seen or felt in the Memory of Man* (as the Proclamation observes;) and therefore our Repentance should be as extraordinary, as the Judgment, or the Sins that brought it upon us. As *the Voice of the Lord*, he lately spoke to us in, *was a mighty Voice*; So should that be, we answer him in; Strong Cries, *Roarings* (with *David*) by *Reason of the Disquietness of our Hearts*; common Prayers, and loud Mournings; and when our Hearts are so deeply prick'd, as to bleed out the Corruption that is lodg'd there: Judgments will return back to God that sent them, having done the Errand, and dispatch'd the great Business they came upon. When we have thus left off fighting against God, we may hope well of the Success of the War; since Men only remain our Enemies. This will bring God into the Alliance, and if *the Lord is on our Side*, we need not not fear *what Man can do unto us*. The best Way of securing our Holy Religion to us and our Posterity, of putting this Heavenly Treasure out of the Reach of any Riffles of it, is to lay it up in our Hearts and Consciences, where no Enemy of it can enter, and only God (that loves it better than we possibly can do) comes. And when he finds it thus dispos'd

dispos'd of in our Places of most Security, 'tis an Argument we put a great Value upon it, are unwilling to part with it; and because he that purchased it (and so must know the Worth of it) highly values it too, and 'tis his own Religion, we shall not. When we are reform'd from Popish Manners, as we are from Popish Faith, our Reformation will be perfect. Then *God that maketh Men to be of one Mind in an House*, will vouchsafe to do it in Two, those of our Parliament; shew that he presides over our Consultations who himself is one; unite those great august Bodies of the Nation in one Spirit of Peace, and scatter our Enemies that delight in War. Then our Confederates will repose strong Confidence in our Alliance; when they have us all; and our Adversaries dread the formidable Union.

Now to God the Father, &c.

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